ENGLISH LOYALTY:

OR,

The Case of the OATH of Faith and Allegiance to King *WILLIAM* and Queen *MARY* examined and resolved:

IN A

Letter from a Father to his Son, two DIVINES of the CHURCH of ENGLAND.

My Dear Son,

I AM not sorry to find in you, and in others of this Nation, a great tenderness of Conscience in relation to Solemn and Publick Oaths, and a reluctancy to take any new ones, which may seem to contradict or oppose the former. I need not tell you how Sacred Oaths have been amongst all Civilized Nations, and what respect we Christians, and Protestants should learn by our late experience, to have for these Ties of the Humane Society, these Invocations of the Holy Name of God. I could heartily wish that the Wisdom of this present King and Parliament would favour the tenderness of Scrupulous Consciences, where the Government is not likely to be endangered. I am certain this Moderation would be very pleasing to the whole Nation, and agreeable with the Prince's MOTTO and first Promise: *The Protestant Religion and Liberty, To Maintain them*: And would be a great Indearment of such whose remembrance of duty makes them dissatisfied, and so scrupulous, that perhaps no reason will convince them. But we must leave the management of this, and of all Publick Affairs, and the Methods how to secure the Kingdom, to the Great Council of the Nation. My business at this time, in answer to your Request, is to examine, Whether he that hath taken the *Oath of Allegiance and Supremacy* to our former Kings, can in Conscience take the present Oath that is to be administred, and what Reasons may be given for this Compliance: for we must suppose that this Oath is not enjoyned, as some do maliciously surmise, on purpose to Displace the worthy Divines of our Church, that room may be thereby made for some of another Constitution. But we must believe that the Care and Wisdom of the Parliament will require it, from all who are Intrusted in any Office, for the Publick Security of the King and Kingdom in this Juncture and time of Danger.

Now there are two sorts of Men who are called upon to take this Oath: Some who have been formerly Sworn to Late King *Charles* and his Lawful Successors: Others who have taken the Oaths to King *James* in Person while he Governed. The first have much more to say for themselves, because this Present King and Queen are, and ought to be looked upon as Lawful Successors, by reason of the Late King's Abdication, and the Circumstances of Religion, and apparent Violation of the fundamental Laws of the Government, *&c.* Therefore their Compliance is but a Repetition and Corroborating of the former Oath, and I see no reason for such to be so Scrupulous as to think their late Obligations to King *James* ought to bar them from submitting to the present Oath. However, if there be any, they will be sufficiently answered in examining the Case of the others; which I confess looks harder at the first Prospect, but when seriously considered with all the Circumstances, They, as well as the former, as I judge, may safely take this Oath.

I *Do sincerely Promise and Swear, that I will be Faithful, and bear true Allegiance to their Majesties King* WILLIAM *and Queen* MARY. *So help me God.*

First, because such Oaths are both Conditional and Temporary: while a King is Governour, while he continues in the Kingdom, and takes care of the publick Safety; and they are limited by two Circumstances, of Death and Abdication, if not by three, I mean the apparent overthrow of the Constitution of the Government, and the visible seeking of the ruine of a Nation. As it cannot be imagined, that if a Prince be in his Grave, that our Oath binds us to be faithful to a dead Corps, So neither can it be thought that we are bound to such a one who is dead in Law, who hath rendered himself uncapable to govern us by a voluntary and unnecessary flight, or a renunciation. It had been judged a very moderate course to have sent an Invitation to return, but this is liable to great and many exceptions, and cannot agree with the Publick Safety, to which the Parliament have had chiefly an eye in all their Proceedings. Indeed we were bound to the late King *James* while he sate upon the Throne, and this Obligation did oblige us to behave our selves in word and deed as faithful Subjects to him, and his Authority. But now his voluntary absence, as it makes him unable to Protect us, it frees the Subject from that Duty and Allegiance which we are otherwise bound to render. And if this be granted, that we are discharged from one, we may safely, and ought to bind our selves to another Lawfully Possessed of the Crown by the general consent of the Nation.

Secondly, This is a Maxime recommended by St. *Paul*, *That whatsoever we do, we should eye the Glory of God*, and by consequence, the preservation of Religion. I need not mind you in what danger Religion was in under the late King *James*, notwithstanding his frequent Promises, what violent efforts were made to bring in the Abominations of *Rome*: How sedulous the Priests and Jesuits were, to insnare and overthrow our Church, how restless they are like to be if they have such another advantage over us. And can any man think himself bound so visibly to oppose the Glory of God in this Nation, by encouraging the return of Popery, which they must needs do, who think themselves unseparably, and indispensably bound by their Oaths to King *James*, and refuse this Oath to a Protestant KING, and the next Successor.

Thirdly, The Publick Good is so indispensably to be minded in all our Actions, as well as the Glory of God, that no former Oath can possibly excuse us from either. Now let any man of Reason consider, which makes most for the Glory of God, and the Publick Good, the taking or refusing of the Oath. The one shews our dislike of the Providence of God, and wonderful change which he hath brought to pass without

without our concurrence: The other discovers our submission to his will. The one bespeaks us as ungrateful as the *Israelites*, freed from the *Egyptian* Bondage, who meditated a return. The other declares us to be willing to assist the Providence of Heaven, and to encourage the wisdom of our Representatives. The one is an Invitation to Popery and Slavery to return. The other is a publick Bar and Prohibition, when the World shall understand how unanimous we are in our Obedience to our present King and Queen, without longing for the late Garlick and Onions. Indeed our Case is much like that of the *Israelites* Deliverance, effected by the Power of Heaven; only this advantage and difference we have, the *Israelites* were transported beyond the Seas, and out of a hard Slavery, they were brought to suffer the Inconveniencies of a Barren Wilderness, and encounter with Labour, Hunger, and Thirst. But God's goodness hath carried over our *Egyptians* beyond the Seas, and caused us to remain in the Land of *Goshen*, in the full enjoyment of Plenty, Ease, and Safety: and shall we be such Madmen to invite them over to oppress us again? shall we think our selves so bound to our former Task-Masters, as to be obliged, in opposition to God and his Providence, to encourage them to a return? St. *Peter* was freed by an Angel, as we are, and did his Duty or Allegiance bind him to go back into Prison, or into the hands of *Herod's* Guards? If our Deliverance had not been as visibly the hand of God as that of St. *Peter*, or the *Israelites*, there might be more colour for an exception, or for minding of our former Obligations: but we cannot bear Allegiance to King *James* without being injurious to God, Enemies of his Glory, Adversaries to Religion, and disaffected to the Happiness and Prosperity of the Nation.

We commonly alledge in other Cases the Primitive Christians, and their obedience to Magistrates, to be the Standard and Rule of the Church of *England*: what would they have done if *Julian* the Apostate had abdicated the Imperial Crown, and by flight with his Idolaters and Sorceres into *Persia*, or other remote Countries, left the Throne vacant? We may easily guess by the Christians rude and uncivil Speeches of him alive and dead. I hope none of our Church and Nation will be guilty of such disgraceful carriage to our Late King. But however, let us so far imitate the first Christians, as to be willing to vindicate our selves, and Religion from the same apprehensions of danger as they were in, according to the late Example of the Protestant Kingdom of *Sweden* whose Condition was Parallel to ours, when *Sigismund* a Papist came to the Crown, and endeavoured to introduce the Pope and his Mass into that Christian Realm.

But what did we Swear to King *James*? & what are we required to Swear to K. *William* and Q. *Mary*? Faith and Allegiance. And who sees not but these are the returns of Lawful Protection and Government. Why may we not be bound to both in their several times and Reigns? The Loyalty between Subject and Prince, is not like that between Man and Wife, Death only, and not Absence, dissolves the Union, and gives License for another Matrimony. But in case of Oppression, a Wife may sue for a Separation, and obtain it by Law. And why may we not in *France* bear true Faith and Allegiance to King *Lewis*, and in *England* be as Faithful and Loyal to King *William* and Queen *Mary*, whilst we act nothing as a breach of our Faith against either, and we are in both Kingdoms at several times. Suppose the Master of a Ship is resolved to Shipwrack his Vessel against the Rocks, or to deliver his Company Slaves to the *Turks*, shall not the Company take from him the Helm, and consult and provide for their own preservation? or suppose that in a disgust he leaves his Ship and Associates, to fly to the succours of Foreigners, that at last he might have his purpose; would any of them be so simple as to joyn with, and own him as their Commander, while he seeks their destruction? All Societies are of a greater value, and we are to have a more particular respect for the common good, than for any private interest.

What hath the Nation done against their former Faith and Allegiance? I do not speak of such as were under the late King's pay. We were not obliged to fight for him, and to hold him upon his Throne against his will; neither could we in Conscience move for him, because of the former Irregularities, Violations of our Laws, and danger of our Religion. We were not bound to sacrifice our Lives, nor be Martyrs for K. *James*'s his Cause. Whiles we were quiet and peaceable, and acted nothing against the Laws and his Government, we did bear true Faith and Allegiance to him. And may we not do so now? May we not bear the same Faith and Allegiance to King *William* and Queen *Mary*? And is it not reasonable that we should be as well bound to them as they are to us, by their Coronation Oath. Our Governours being changed by the consent of the States of the Realm, not by Tumult or Popular fury, but by the Wisdom of the Great Council, why may we not in these circumstances, promise to be as Faithful Subjects to King *William* and Queen *Mary*, as they have promised to be good Rulers to us.

The Subjects Allegiance, tho' some may call natural, it hath always a respect to the Laws in being, and by consequence to the compact and agreement between Prince and People. And the same Laws are now in force to bind us to be true to K. *William* and Q. *Mary*, as were to oblige us to be Loyal to the late King *James*, and shall we scruple to promise to be obedient to these Laws, by which we hold our Estates, enjoy our Lives, Liberties and Religion? It is a piece of ingratitude, to receive from King *William* and Queen *Mary*, the benefit of Protection and Freedom, and to refuse to swear to them Faith an Allegiance.

And seeing there is a particular hand of Providence, that hath crowned their Endeavours in this strange Dispensation with wonderful Success, Let not us of the Clergy, the Instructers of the Nation, the directors of Consciences, be retrograde to the wise Council of the Nobility and Gentry, and oppose the Confirmation of that Government which is likely to exclude Popery for ever from us, but let me perswade you my Son, and my worthy Friends, Doctor *S.* Doctor *M.* and others to whom you may communicate these Lines, chearfully to submit, and by your Example to encourage others to take the Oath now to be imposed upon us. So with my Prayers, and Blessing, I rest,

Your Loving Father,

M. D.

LONDON,

Printed for *R. Baldwin*, near the *Black Bull* in the *Old-Baily*. 1689.

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